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ABSTRACT

A three-day continuing education workshop on Hispano cultural and historical perspectives was developed for librarians and library administrators to help them understand the Hispano culture and to help them improve the library services for the Hispano community. Such library services should be based on the cultural, linguistic, and information needs of the Mexican-Americans. This publication of the workshop proceedings includes the major speeches as well as the most meaningful ideas to emerge from the discussions. These action-oriented suggestions can be summarized as follows: (1) patrons should participate in workshops, be selected to membership on boards of trustees, serve as volunteers and library aides; (2) representatives of the community serving on advisory boards should be involved in selecting appropriate materials; (3) librarians could serve as instruments through which bilingual programs might be established; (4) in-service programs on the culture and values of this segment of society should become an integral part of library administration; and (5) librarians should go out into the Hispano community taking materials to the patrons and talking with them about their informational and educational needs. (MF)

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HISPANO LIBRARY SERVICES FOR ARIZONA, COLORADO, AND NEW MEXICO

A workshop held in Santa Fe, New Mexico
April 30, May 1-2, 1970

Edited by

Julia Vadala

LI 002 153

Western Interstate Commission for Higher Education
Boulder, Colorado 80302
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FOREWORD

Motoring through the Southwestern states of Arizona, Colorado, and New Mexico, one cannot help but be struck by the influence of the Hispano culture. Street signs flash by with names like Mariposa, Tejon, and Espanola; towns and cities are called Pueblo, Santa Fe, Casa Grande, and Mesa; and above all, there are the people, American shopkeepers, field workers, and professionals named Ramirez, Valdez, Baca, and Martinez.

Unfortunately, even with this great visibility, too little is known and understood of the diverse Hispano culture. This is true not only for Anglos but tragically enough, it is often true for the Mexican-Americans themselves.

In recent years, Southwestern librarians have felt a particular need to understand the Hispano culture and to improve their service for this community. For this reason, a three-day continuing education workshop on Hispano cultural and historical perspectives was developed for librarians and library administrators. It was co-sponsored by WICHE and the state libraries of Arizona, Colorado, and New Mexico.

The aim of this workshop was to stimulate the creation of improved library services for the Hispano community. Such services would be based on the cultural, linguistic, and information needs of the Mexican-American.

This publication of the workshop proceedings includes the major speeches as well as the most meaningful ideas to emerge from the discussions. The speeches were given extemporaneously for the most part, and they were edited by WICHE staff from the tapes of the speeches.

WICHE would like to acknowledge its appreciation for the work of the project director, Mrs. Joan Harrigan from the Colorado State Library, whose ideas and significant time commitment brought strong leadership to the workshop. Co-directors were Miss Peggy Smith from the Arizona State Department of Libraries and Archives and Mrs. Carmela Ruby from the New Mexico State Library. Their contributions in working with Mrs. Harrigan to develop the substance and format of the workshop made this a most successful, cooperative effort. WICHE also thanks the three state libraries involved, and particularly, the staff of the New Mexico State Library for hosting this meeting in Santa Fe. We also gratefully acknowledge the services of the National Education Resources Institute, Inc., of Washington, D.C. for transcribing the tape recordings for this workshop.

More than 70 participants attended the workshop from communities with large Hispano populations in Arizona, Colorado, and New Mexico. This wide base of interest in the Southwestern Hispano is evidence that many librarians have acknowledged the need to increase their awareness about the Hispanos and to improve their library services for these people. This workshop was designed to provide a continuing education vehicle appropriate to attain these goals.

Kevin P. Bunnell
Associate Director
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for Higher Education

Boulder, Colorado 80302
August, 1970

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INTRODUCTION TO THE HISPANO LIBRARY SERVICES WORKSHOP

Joan Harrigan, Director
Planning, Research, and Evaluation
Colorado State Library

We meet here today as librarians facing the challenge of the 70s; but even more importantly, as librarians on the threshold of the twenty-first century. In less than 30 short years, the youth of today will become the leaders of tomorrow. What sort of world will they inherit from us?

World boundaries are steadily shrinking due to vastly improved transportation and communication devices. Growing world populations make it imperative for people to live together harmoniously. Mass media bring the best and the worst of the entire world into our living rooms -- man's exploration of space and murder, live and unrehearsed. We are steadily making our environment uninhabitable for mankind. The increasing use of technology is demanding a labor market with a more sophisticated level of training and is resulting in increased leisure time and growing affluence for many in our society. Further tensions are created as the "have-nots" glimpse what could be theirs, but are frustrated in the attainment process.

Ours is a society of great mobility. The mood of today's world is one of constant change. It is inevitable that such a climate should also affect the library.

RESPONDING TO A CHANGING SOCIETY

The field of education is in serious trouble because it has not been responsive to change. Many leading educators predict the demise of the public school system within a few brief years unless change -- fundamental, revolutionary change -- is forthcoming from within the profession. Many educators, according to George Kneller, would prefer the "good old days" when educational problems were simple, localized, and could be solved by face-to-face conversations among a few people. But this is no longer the situation.

The complexity of our times requires change. Without change, the educator will find he is like the farmer without a tractor: he is still in control of his mule, but he has lost control of the farm. I submit to you that the position of libraries is no different from that of education. What changes must librarians effect if the library is to become responsive and relevant to today's needs and tomorrow's dreams?

First, we must change our focus to the people of our communities and their needs. We must adopt people-centered library programs. Materials must become secondary to the needs of people, and we must use materials in many formats to serve these varied needs.

As automation assumes more and more of the routine jobs, the librarian's role naturally shifts to that of serving people.

Next, librarians must become involved. With involvement comes the opportunity to work with and share resources with other libraries, other agencies, organizations, and projects. This eliminates unnecessary duplication of work and cost. With involvement comes the knowledge of community needs.

Finally, we must use scientific management techniques to plan, administer, and evaluate our programs. Today's taxpayer is beginning to look at the benefits received in relationship to the tax dollars spent. Pressures on Congress and state legislatures are resulting in greatly increased demands at both the national and state levels for accountability and impact. We must stop fighting brush fires and begin planning for the future. We must lift our eyes from the horizon to the stars.

Can librarians measure up to the challenge of the 70s? I am convinced that we can, and we must. Change is difficult. No one ever said it was easy. It requires hard work and dedication. But change can also be stimulating and rewarding. John Fitzgerald Kennedy said:

> Nothing is more stirring than the recognition of great public purpose. Every great age is marked by innovation and daring -- by the ability to meet unprecedented problems with intelligent solutions. In a time of turbulence and change, it is more true than ever that knowledge is power; for only by true understanding and steadfast judgment are we able to master the challenge of history.

PURPOSE OF THE WORKSHOP

This brings us then to the purpose of this workshop. At first glance, your official program may seem to be just another workshop schedule. But look again. It can serve as a model for planning at the local level. The planning process consists of three basic questions deceptively simple on the surface:

Question One asks: <u>What is?</u> Your questionnaires were structured to assist you in developing the answer to this question.[1]

Question Two asks: <u>What ought to be?</u> This aspect we will explore here in as much depth as possible in three days time.

Question Three asks: <u>How do we get from here to there?</u> This is your charge when you return home -- to develop local service plans and implement these with advice and counsel from your state library

[1]Prior to the workshop, each participant completed a preliminary questionnaire regarding the demographic characteristics of the Hispano community which his library serves.

agency.

Your official program is also one pattern out of many possible ones for inservice training experiences. It is also a model for exploring the sharing of resources through interlibrary cooperation at the various levels within your state.

OBJECTIVES OF THE WORKSHOP

Now let us examine closely the objectives for this workshop:

- To provide a broad overview of the status of the Hispano in Arizona, New Mexico, and Colorado within an historical and cultural frame of reference.

- To explore opportunities for new library programs based on the needs of a hitherto largely unserved public.

- To assist participants in developing planning strategies and acquiring a knowledge of resources available for planning and implementation of plans at the local level.

Anglos do not really comprehend the problems encountered by our Hispano people. Anglos know there are problems, but they cannot verbalize these problems in terms of the human needs involved. So, our first objective is to find out what the real issues are as identified by our Hispano presenters. This is a new orientation for most of us. When we are asked to identify issues, we tend to think in terms of books, lack of money, staff shortages, and similar non-human factors.

The second objective reminds us that we are dealing with human beings who must be allowed to shape their own destinies. For the library to be effective, we must learn to work with and through other agencies. We must learn to plan with, not for, or we are then guilty of imposing middle-class Anglo values on a group of people presumed to be unable to help themselves.

The third objective is designed to equip you with planning strategies for your local library. This part of our workshop might be characterized as a "how-to-plan-a-plan" session. Your workshop staff and consultants will work with you on this aspect.

Throughout this workshop, I hope you will look at many of our traditional practices and ask one single question: Why? The library must go to the people. No longer can we content ourselves with serving our traditional clienteles: the select, the elite, the intelligentsia, of our communities. No longer can we continue to tell people what they should be reading. Today's citizen, although not always formally educated, knows what he wants. We, then, must learn to listen "with the heart"; hear the needs expressed, not just the language or inflection used, realizing the true American Dream -- seeing the last of the hypenated Americans.

If this workshop could accomplish only one goal, I would hope

that it would be this one, so ably stated by James Stephens in his book, The Crock of Gold:

> I have learned that the head does not hear anything until the heart has listened, and that what the heart knows today, the head will understand tomorrow.

HISTORICAL AND CULTURAL PERSPECTIVE

Horacio Ulibarri
Associate Professor of
Educational Administration
University of New Mexico

Let me begin by citing a familiar allegory which may have some relevance to this workshop.

Once upon a time, there were seven blind men who were deciding among themselves what the true image of an elephant was. The first, having touched the trunk of an elephant, said, "Truly, the elephant is like a snake." The second man, feeling his leg, said, "But truly, the elephant is like the trunk of a tree, for I have touched the elephant, and it is round and firm like a tree." Another man said, "But gentlemen, the elephant is like a wall, for I have touched the side of an elephant and surely it is like a wall."

You know the rest of the allegory. This story may be applicable for this workshop because, according to your profession, you have a very true image of what an Hispano is. Any one of you who is challenged to give an image of the Hispano would readily do so for you have definite ideas as to what his nature is, what his ambitions are, and what his social conditions are.

TERMINOLOGY OF THE MEXICAN-AMERICAN

Words defy our thinking when we use such terms as Hispano, Spanish-American, Mexican-American, or Mexican-Chicano. All words have their own connotation, and the use of each term reveals his ideas of what that group represents.

It is difficult to say what "Hispano" means. I, personally, do not like the word "Hispano"; it doesn't carry any strong feelings for me. Nor am I enamored of the word, "Spanish-American." I would rather use the term "Mexican-American." Where I was born and raised, up in Tierra Amarilla, we were in the Tijerina country. Up until 1935, all of us were Mexicanos. We knew what we were; we liked what we were; and we loved what we were. However, about that time the cinema started flourishing in the southwestern states. A star was seen on the screen by the name of Leo Carrillo with a big sombrero, a couple of bandeleros, a couple of women, and a couple of knives. The greatest thing of all was that jug of wine.

We looked at ourselves and became ashamed of the word Mexicano. We declared that we were not Mexicano and introduced the word, "Hispano." The term became acceptable, primarily in the Denver area. Other Mexicanos started calling themselves Spanish-Americans, and that caught fire. Now all of us in northern New Mexico call ourselves, or used to call ourselves, Spanish-American.

The term Spanish-American may be misleading, for there is no love for the Spanish. The Spanish invaded and conquered the land. They were blood-thirsty and massacred men, women, and children; they fused our existing cultures. They tried to stamp out existing cultures and in their place created a vegetable role. If you go to any Latin American country today, you see those Latin Indians still in the same state of slavery that we had here in the United States in pre-Civil War days. There is no love of us for the Spanish; there is no love of them for us.

The majority of our Spanish speaking forefathers, with the possible exception of Puerto Ricans, Cubans, and other Latin speaking countries, came from Mexico, maybe several generations ago. Some of us claim we can trace our ancestry back to the Diablo Divas. The affinity with the culture with which I was born and raised is so closely related to the Mexican culture that perhaps with self-identification I prefer to call myself Mexican-American.

However, let's not quibble with words. An individual is what he is, what he thinks he is, and what he wants to be. If somebody wants to be Mexican-American, let him be. If he wants to be Hispano, let him be. If he wants to be Spanish-American, let him be.

I have delved into the problems, the societal conditions, the cultural factors of this group of people in the far southwestern states for the past twelve years, and I am dumbfounded and confounded to find any real differences between the Hispano, the Spanish-American, the Mexican-American and now, more recently, the Chicano. Actually, "Chicano" is an old, old word that has not been used but is now Americanized by the movement of the Spanish-speaking people of the Southwest.

ATTITUDES ASSOCIATED WITH MEXCIAN-AMERICANS

Whenever one talks about a Mexican-American, invariably, the middle-class condescending attitude is that the Mexican-American is basically lazy and clannish. He is dirty. Educators see him in school and his performance is low, and they know that he is basically stupid.

These are some of the condescending attitudes, that we, as educators, convey to the students in front of us. Some of these prejudices have been borne out through history. We had to delve into the history of the people in order to understand them. Now we find here a group coming in mostly from Mexico, who settled in the mountain valleys of New Mexico and southern Colorado. They started tilling the soil, living side by side with the Pueblo Indians, fighting side by side with the marauding Comanches and raiding parties of the Navajo. We find the Mexican-American in the Rio Grande Valley learning extensively from their Indian neighbors. We find the Mexican-American inter-marrying with the Indian. Whatever Indian blood they had in them was augmented by the Indian marriages that took place.

CULTURAL CHARACTERISTICS AND ATTITUDES

When we start to look at the so-called differences between the Pueblo Indians and the Spanish-Americans of northern New Mexico and southern Colorado, we find that there are tremendous similarities. The principal reason is that those groups were agrarian people with a subsistence type of economy. By subsistence, I mean they were raising enough crops, enough sheep, enough goats to sustain themselves but never did they raise enough things for profit.

Equally, we find these two groups were generally children of the soil. The soil was their strength, both physical and spiritual. This constant union with nature was very hard for the urbanized, middle-class Anglo to comprehend. In time, the Mexican-Americans were developing certain behavioral patterns and certain attitudes which were natural consequences of the environment and the ecological conditions under which they existed.

Anglos tell all of us that we have a group of kids in our midst who have no ambition or who have at best, a very low level of ambition. What, and why is this? The reason for it basically is because of the psychic type of existence of Mexican-Americans that produced a very narrow base of orientation. In the spring they planted; in the summer they cultivated; in the fall they harvested; and in the winter they hibernated.

The church calendar of the Spanish-Americans and American Indian was developed around the seasons of the year. One fiesta, because of the protocol, was very similar from year to year so there was no reason why the Spanish-Americans should anxiously anticipate next year's activities.

If you think of this as very strange, let me ask you librarians: What happened the day before yesterday at 11 minutes after 10 in the library? Nothing? What happened Tuesday? Now I am playing on your patience. We are always beleaguering things which we think do not pertain to us but to somebody else. Very often we are critic-minded ourselves because of this narrow time orientation and the psychic type of work we were always doing.

Those people who are developing an educational system were a long time ago working for OEO with on-the-job training. We are always talking about OJT. It is not new. We had it way back then. I learned how to hitch a horse to the plow from my father. My father taught me how to plow. My sister, my cousins, and the rest of the girls learned how to make tortillas; they learned the cooking of Spanish-American cuisine from their mothers and older sisters. That was on-the-job training within the very close family unit. We knew that we were protected by the family and were dependent on the family. There was nothing to be anxious about because all our world was enveloped in the farm and the family. There was no reason why we should be getting ulcers and hypertension ailments because we were not striving to obtain a goal way out there in the distant future.

Another thing that we Mexican-Americans had was dignity. First of all, we started out on the premise that we were human beings, creatures of God. A very strong affinity for others develops if we really believe that we are creatures of God. When one thinks he is a creature of God, he is a brother to every man without needs to extol the virtues of what he has accomplished. In a middle-class, urbanized, industrialized situation, the worthiness and dignity of the individual is measured only by what he has done.

I don't know which I prefer. I go back to my hometown, and nobody knows my name or if they do, they don't care that I am an associate professor with a doctor's degree at the University of New Mexico. When I go back home, I am the son of Alonzio and Anita Montano, and they are glad to see me. They don't care what I have done or what I have achieved. When I go back there, a nostalgia fills me, saturates me. Why did I have to join the cultural age, the rat race? In the rat race, about the only thing I can do any more is to punch out the right numbers so that certain things will happen. But what is in the human eye? These are thoughts when I go back home. Then I have to go back to the University of New Mexico and join the rat race, just as fast and just as purposefully as before.

You see, I have incurred a lot of debts. I have moved from an agrarian situation where I knew how much I could expend, how much I could consume. I knew about the crops, the amount of sheep, the amount of goats, the amount of cattle that we had at our disposal and determined how much we were going to use. Now, I have a pocket full of credit cards and say, "Charge it." I know that if I don't want to say "Charge it," the clerk will begin to look funny at me. I'm here today to attest that I am already working on next month's budget! You see we consume more than we are earning; therefore, we contribute and perpetuate the rat race for ourselves.

Now, where are the Mexican-Americans? What are the conditions in which they exist? It is a topic which we can talk about forever and a day. Volumes can be written about it, but let me assure you that the Hispano in Denver looks very differently from the Spanish-American at Monte Vista. The one in Monte Vista looks very different from the one in Tierra Amarilla. The one in Tierra Amarilla is very different from the one in Albuquerque. Similarly, we find great differences in the seasonal agricultural workers of the Rio Grande Valley of Texas from those in the cement jungles of Los Angeles or the mine workers of southern Arizona.

URBANIZATION OF THE MEXICAN-AMERICAN

While there are many, many more differences among groups of Mexican-Americans than would ever be found among Anglos, we also have some specific areas of commonality. One specific commonality is that the Mexican-American has moved from the farm into the city. Perhaps there isn't any other group that has been more urbanized than the Spanish-speaking group in the Southwest.

In 1940, we still had about 60 percent of the Mexican-Americans out on farms. By 1950, that ratio had probably been cut down to about 50 percent. By 1960, it had probably been cut down to about 60 percent living in the cities and only about 40 percent living in the rural areas. Today, the estimates are that well over 80 percent of the Mexican-Americans live in urbanized, industrialized situations. What has this done to them?

We have a situation where we have an agrarian, rural, social culture. The rules were defined in a given manner and the value system of all these people was similar. All of a sudden, they have been transplanted into an urbanized situation. Like the saying goes: "You can take the farmer out of the farm, but you can't take the farm out of the farmer."

These people are in serious trouble for several reasons. One reason relates to the old saying that they have not been able to adapt as fast as they should have adapted. They have what I call cultural, historical hang-ups. This means they are playing the roles that they have to play in the city according to the norms that they had to set for themselves on the farm. They try to develop those roles in the same manner which they tried on the farm. On the farm that worked, but in the city they are very disrupted.

We see time and again a whole family moving from the farm into the city. Within two or three years the whole family becomes entirely disoriented. For example, let's take a hypothetical situation, hypothetical in the sense that I am not using any research data to back this up, but this happens every day. A man and wife with five children in San Miguel County sell their piece of property and migrate to Albuquerque. With the little money they got from the farm, they might be able to pay for their transportation and rent a home. They start looking for a job.

Back in San Miguel County, the man had built some houses, but he doesn't have a union card to say that he is a carpenter. He used to fix his old jalopy and fix up his old tractor, but he doesn't have a union card to say that he is a mechanic. Back in 1950, he wired his own house, but he doesn't have a union card to say that he is an electrician. To make a long story short, he is nothing in the labor market. Automation has taken over, and there are not even pick-and-shovel jobs anymore. He may wind up as a garbage collector. I don't know why that has not been automated. In the very near future, he may wind up as a janitor or as a construction worker. In any case, he will probably be the last one hired and the first one fired. With the amount of income that he has, he knows that he cannot continue to tackle the rent that he is paying now. He moves on to cheaper quarters, and perhaps he moves again and again. He keeps on moving into the inner-city, into the slum, and slum conditions. Never is he conscious or aware of what is happening to him.

Out on the farm, the farm was both his vocation and avocation. The man worked anywhere from ten to sixteen hours a day, depending on the amount of work which had to be done. He never did have time

to develop any type of leisure activities. The word "hobby" was unknown to him and to the family. Maybe he would go over to visit the cantino to drink a beer or two. Sometimes he got stinking drunk, but when he went to the cantino, he went there for a purpose to talk with his father, his friends, to exchange news about the weather, the crops, and the cattle. In Albuquerque, he goes to a big saloon where there is a big sign that says "no loitering allowed." When he comes to sit on the stool, the bartender says, "What will you have?" The man has to say something; he has to say something, or he will be booted out.

He stops working because there is no emotional commitment for him in the type of work he is doing. Can you think in terms of becoming emotionally committed to garbage? He was emotionally committed to the soil. The soil was his life; it was beautiful; he blessed the day, everyday, when he was able to walk out to see the sunrise and to see the corn grow. It was a beautiful life for him.

Now he gets to work at 8:00 picking up that stinking garbage all day long. He is very glad to get back home. But home for what? The hours when he is home are long, very long. He doesn't know what to do with himself, and he starts going more and more to the cantino. There is only a given amount of liquor that an individual can consume before he crosses that invisible line where his body cannot hold it anymore.

In the meantime, what has happened to the children? Back home they were raised to be physically strong but very naive to the ways of the city. Those kids thought that everybody was a "good Joe." They relied more on the personality, knowing how to judge each individual for what he was. But in the city, after the first couple of days in that neighborhood, little Joey gets a big, black eye and a bloody nose. The following day, somebody has a jacket all ragged up, and pretty soon they find out that they have to be able to use their fists to be able to get along in that neighborhood.

They find out, too, that there are gangs, and in order to exist they have to join a gang. Soon they find out that the gang demands that they steal a thing here and there. They adhere to pressures that are tremendous because they do not want to be squares. Pretty soon they find out that a little bit of "pot" is not a harmful thing, and on and on the story goes.

In school what has happened to them, in the name of good education? The teacher tries to motivate the kids by saying, "Come on, study hard man. What do you want to be the rest of your life, a garbage collector?" The father who was a king back home has been demoted to the lowest of low levels. Garbage collector is the worst thing that could happen to an old man. No words have to be exchanged. The father knows he has lost a son, and the son knows that he does not have a father. The mother joins the usual gossip club. And on and on it goes until that time when the whole family fragments.

You'll find the Mexican-American in all kinds of situations. From that slum, or that near-slum, we will find one or two of the kids adjusting fairly well to urbanized conditions. He does what the teacher tells him and progresses along in school. He will graduate from high school, possibly go on to college, He will obtain a middle-class status and move away from the perilous area of the huts. He never wants to remember the conditions in which he lived, because he is ashamed of his origin. And yet he has not identified himself with suburbia in which he now lives. He is a very, very miserable man, and he tells his kids to keep moving, keep on running faster than the machine. He gets them to study hard and is very dictatorial with them. He tries to get those kids to be what he was not; and the kids listen and run. The second generation makes it a little bit better, just a little bit better, but not too much better.

As you see, once there is an influx of Blacks, Indians, or Mexican-Americans into the labor market, there is stagnation. Regardless of individual worth, regardless of the individual potential, he is destined to live in a world of horizontal mobility. He cannot move forward because the Anglos, the majority group, have decided that Anglos are the epitome of perfection as far as human existence is concerned. Anybody who does not function exactly as the Anglo admonishes him to do is not allowed to move forward.

There are a few who were allowed to penetrate beyond that ceiling. Do you know why that is done? It is to keep alive the "American Dream," from rags to riches, from the log cabin to the White House. The price that we have to pay is exhorbitant.

One of the things that a minority group member has to do forever is to prove that he is just as good or better than his coworkers, because in the social situation in which he finds himself on the job or back home, whatever he does that is somewhat different, he becomes an example for all the group. If an Anglo happens to do exactly the same thing, that guy is an exception. If a Mexican-American goes drunk to a job, he represents all Mexicans. An Anglo who goes drunk to work Monday morning is seen as a poor guy who has problems. Maybe he should divorce his wife. Thus the worst thing that a minority member has to face is that he is thought of as a category and never as an individual.

EFFECTS OF SOCIAL DISORIENTATION

We have the Mexican-American in a state of confusion, a state of anxiety. We can define several stages in this adjustment from the Hispano world, Spanish-American world, or Mexican-American world, into the Anglo, technological, urbanized world. For lack of a better word, I call it "racial culturization." When the Spanish-American farmer moves into the city, he is completely disoriented. It is like the kid who runs around the corner, and somebody hits him over the head with a bat. The victim just didn't know what hit him over the head. The full impact of the Anglo-American, technological, and urbanite world has hit the Mexican-American, and he just doesn't know what happened. He tries to do his best, but his

best is hardly good enough.

As mentioned earlier, this period of disorientation is a very disastrous one. Each Mexican-American finds out that in the second state of culturalization, the more Anglo-like he is, the easier it is for him to get along and reap the rewards of Anglo culture. Thus, there is a period of over-compensation. The kid who has moved into the Anglo world wants to forget everything. He'll go back home and visit his folks, yes. But he will do it in the middle of the night, so to speak, because basically he is ashamed of his father, who is the garbage collector and of his mother, who never did learn how to read or write. He doesn't want to expose his stupid parents to his alert, energetic contemporaries out there on the job. He will prevent his children from learning any Spanish, or at least he will not make any effort to teach them the language. In fact, once in a while, he will go so far as not to allow any type of Spanish music in the home. The very little Spanish that he knew is soon forgotten, but it is a language interference. In spite of an accent, everything is carried on in English, and the children learn English as their first language.

Let's not deceive ourselves that because a kid comes from a Mexican-American family it's a fact that he knows Spanish. Don't think that because he knows Spanish, he doesn't need any more instruction in Spanish. Most of the time we have found out that English is the stronger language of the two. His knowledge in English may be very low, but in comparison, English is his stronger language, and Spanish is much, much lower on the scale.

After a period of time living in the Anglo world of mobility, the Mexican-American enters another stage. This third stage is very complicated for the individual who has, by now, a lot of hang-ups. Basically, he has "arrived." Each morning he looks at himself in the mirror when he is shaving and says, "It's a good life, a beautiful life." He then says, "I have a two-bathroom house and four bedrooms!" That is the type of hang-up we have, because the Spanish-American measures his opulence and affluence by the number of bedrooms he has in his home. I don't know what the distinction is, but the Anglo measures his affluence by the number of bathrooms that he has! The "arrived" Mexican-American wishes he could get the folks to move off the farm and come to Albuquerque and enjoy his opulence. But the feeling of affluence turns to bitterness when the bills come in for the new camper, car, and the boat. He takes his frustration out on the Anglo world which established these criteria for success.

At this point in time, he wants to holler, "Look at me, I'm a Mexican-American." But nobody will listen to him. He starts growing a big mustache and sideburns, and he starts accumulating all the ostensible signs which he thinks reflect his native culture. For the first time in the history of New Mexico, the big sombrero has been popularized in the last four years. Now at the Spanish-American fiesta, the big sombreros have become the epitome of the Spanish-American culture.

We have become Chicanos, and we holler, "Viva La Raza Huelga!" There is a lot of emotionalism but very little action to ameliorate the situation. The separatism which results is often more of a threat than we want to acknowledge.

We have systematically frustrated the Mexican-American. We have systematically frustrated the Indian and the Black, and now in exasperation we are all exploding. When it comes to putting bread and butter on the table for my family, the hardships are hard to take. That is when the Chicano in me makes my blood boil, and I'm ready to fight. I am ready to burn. There are many people who are frustrated because they have hit the bottom of the barrel. Unfortunately, there are not enough Anglo leaders who are cognizant of this very real danger who are willing to buck the establishment to alleviate the current situations. These problems pervade in the whole Southwest and the United States at large.

EDUCATIONAL SYSTEM AND THE MEXICAN-AMERICAN

Anglos want to take part with tokenism, but they are not willing to take care of the real problem. Even in the field of education, we practice tokenism and use the poor to serve our own needs. For example, everybody in New Mexico wants Indians in their school district, not because they are committed to Indian education, but because of the federal money available for that purpose. Unfortunately, the Mexican-American doesn't have any federal monies to back him up. So at best, he is a very unpopular guest in our city schools.

That status is most unfortunate because there is great Mexican music, literature, and philosophy which should be taught to these youngsters. We forget the depth of cultural heritage of Hispanos when we associate the southwestern Hispano with the lower-class Mexican. We do nothing except to try in vain to make little brown Gringos out of them. There is a problem of identification.

We, as educators, have done a tremendous disservice to you teachers and librarians because we have taught you to deal only with middle-class, white, Anglo-Saxon Protestants. We have not given you any handles to help you operate and function with kids who are not middle-class, white, Anglo-Saxon products. Teachers and librarians do not even know how to work with white students who are not middle-class descendants; as for example, in Appalachia where there are no language differences. But here in the Southwest, we have an easy "cop out." The poor kid doesn't even know any English.

In 1962, the first test workshops and institutes were held on teaching English as a second language. The teachers who attended came back to their schools all fired up. Eight years later, we still find the same drop-out rate and low achievement level as before. The truth of the matter is that teachers do not know how to work with students, other than with middle-class kids. By the way of motivation, the only tool that we educators have at our

disposal is that we know how to handle competition. When a student comes from a home where social competition is not the dominant theme, we condemn the kid for not wanting to work. We develop for him a stereotype that he is just so much waste material. It's nothing unusual in the thinking of educators to have a surplus of about ten percent of the students who may have little potential for educational advancement.

We don't assume any responsibility for Mexican-Americans in some of the rural areas here in New Mexico because we still have close to 90 percent drop-out rates up to the twelfth grade. In Denver, it is between 65 and 70 percent. We just haven't made it.

Do you know how many school superintendents we have in the Southwest who are Mexican-American? Out of a total of 532, we have 18 superintendents. One of the reasons why we have even that is because northern New Mexico is divided into small districts with a lot of superintendents. There isn't a single Mexican-American who is superintendent of any major district, regardless of the fact that the district in a large city may have a 50 percent Mexican-American enrollment.

I am not saying that a Mexican-American will make a good superintendent just because he is Mexican-American. I'm just giving you this figure to reinforce what I said about the ceiling placed upon Mexican-Americans and to indicate that the educational system has not worked for the Mexican-American.

Let me give you some other figures. Out of 451 New Mexican curriculum directors, we have only 32 Mexican-Americans; out of 203 assistant superintendents, we have only 11. Let me indicate to you the number of Mexican-American principals; out of 872 elementary school principals, there are only 87 Mexican-Americans in Arizona, California, Colorado, New Mexico, and Texas. Out of 190 high school principals, only 13 are Mexican-American. Of the 225 assistant principals, only 16 are Mexican American, as are 30 of 458 counselors. I am just giving you these figures to indicate to you that the problems which we have regarding the Mexican-American in education are tremendous and very depressing.

One major problem is that educators still think that the Anglo teacher, just because she is Anglo, is superior to the Spanish-speaking teacher. This belief is held to be true except when it comes time to teach Spanish; then a Mexican-American is okay. It is much the same with the Negro. It is all right to hire a Negro coach, but don't let him teach social studies, don't let him teach those kids Black Power.

All of these things educators do unconsciously. I am not here to be like a preacher giving a sermon, lambasting all the absentees who haven't come to church. I'm not scolding the ones who came to church for the ones who are absent. I am just telling you this so that we will open our consciousness to the problems that exist.

Today the vast majority of the Mexican-Americans are in the lower classes. If you will stop to think that teachers basically cannot handle the white, Anglo-Saxon product of the lower classes, how in the devil are they going to handle kids from the lower classes who have a language handicap and come from different socio-cultural backgrounds?

A ROLE FOR LIBRARIANS

Here is where the challenge is to the librarian: if a teacher is not doing the job, we hope that a librarian can do it. But just as Anglos have a definite stereotype of Spanish-speaking people, the whole world has a stereotype of the librarian. Everyone sees her as a scientific manager who is a stingy, old maid who likes to keep the books under lock and key. She is afraid that someone might steal the precious books from the library. She is so strict that whenever we start laughing and making a little ruckus in the library, she silences us.

In spite of those false stereotypes, there are many things librarians can do, especially for the Spanish-speaking community. Specifically, you can facilitate the acquisition of materials for the kids who, basically, may not know how to use the library. You can challenge the students to read more by suggesting a list of books to whet the appetites of those little brown children who come to the library.

The real challenge to the librarian is not to the Mexican-American, to the Indian, to the Black, or to the Anglo. I feel that the challenge to the library is to make things so pleasant for little children that they really want to learn. You cannot make kids like reading, but you can really make it appetizing.

The challenge for you is to get them involved. Through literature, they can begin to express themselves and conquer their fears. They can begin to solve their problems, become genuine human beings, and start to unfold. These are the things that a librarian can do. I hope you will accept this challenge and respond to the needs of those children who need you most.

LANGUAGE AND BILINGUAL EDUCATION PERSPECTIVE

Cecilio Orozco
Experienced Teacher Fellowship Program
In Bilingual Education
University of New Mexico

I would like to welcome you to what we term the "Heart of Hispano Land." It certainly is a different part of the country if you come from any place south of Socorro, New Mexico, or north of Saguache. This place is different; the people are different, and it would be a good education for you to look around to see the difference.

I have never spoken to a group of librarians, but just as you may stereotype Hispanos, I have stereotyped you. I see you coming in the mornings with you oversized key opening the door and quietly closing it behind you. Then, opening up a tiny steel reinforced window, you ask a person coming up to the window for his birth certificate, good conduct papers, and a $100 deposit so you can loan him the book called Lolita.

Your stereotype of me probably is that I am a Tequila drinker, a woman chaser, and own a big hat. You're dead wrong, people. I don't have a big hat.

I would like to talk today in three main fields. First I would like to speak briefly on what the Chicano, Hispano, or Mexican-American is. The second part of my talk will be about bilingual education; and thirdly, I would like to give you a few suggestions about what librarians might do to help my people.

WHAT IS A MEXICAN-AMERICAN?

Dr. Ulibarri explained to you that we Mexican-Americans have reached the point where we don't know whether we're fish or fowl. Today, I want to make you aware of some aspects of the Chicano life that perhaps you weren't aware of. I want you to be able to recognize that the Chicano in his totality has some common denominators. Many characteristics he also shares with the poor and with other minority groups.

For instance, Anglo politicians here in New Mexico refer to the Hispanos as very dexterous, industrious, useful people. To them, that means that we can do stoop labor from 6 o'clock in the morning until 6 o'clock in the evening. That's what dexterous means. We know what it means, so it doesn't matter whether they use the terms dexterous, industrious, or artistic people. Artistic simply means that we tie carrot bunches better than Anglo carrot pickers.

When I was young, I thought that those were complimentary terms because they are intended that way, I'm sure. I want to make it

very clear to you that we appreciate the fact that you love us and our children. I am sure that there is not a teacher in the United States who hates the little Mexican when he comes to school. I think the Anglos love us, but it's not a matter of how much you love us. You don't know how to help us. You can't help us. Ours is not a fight of "You hate me," so "I hate you back." We'd like to work together with you to try to find a way to help our children.

Do you know who the Hispanos are? They are the people in the Southwest whose names get mispronounced by the principal after 12 years of school. They are the people who are told: "Dummy, you don't know how to speak English yet. You have an accent." They are the Hispanos.

For 12 years, you've been teaching these students to speak English well, and the principal of the school gets up in front of the whole school and mispronounces all of our names. That's the Hispano. He is living with that right now.

Do you know what the National Merit Scholarship is? It's to help the cream of the crop. In Albuquerque alone there are 80,000 students in the public school system. There were 40 semi-finalists in the National Merit Scholarship test. Albuquerque has 36 percent Spanish surnamed population, but there was not one Spanish surname in those 40 semi-finalists. This morning's paper indicates that the problem isn't just in Albuquerque; it's the whole State of New Mexico. Today's Albuquerque Journal announced that the merit scholarships were given to 22 in New Mexico; there isn't one Spanish surname listed.

What is it that keeps us from the headlines? I am not talking about ordinary scholarships. Sure, any time you give scholarships based on need we're in there, like flies on a pie. But the national merit awards go to the cream of the crop. These are the students who learn what is taught in the schools. It has been written that librarians produced more National Merit Scholarship winners than any other group of parents. I believe it's one in 12,000. You ought to be proud. Laborers produce one in three million.

The Hispano is the student who quite often gets passing grades in school because he is a good kid. He doesn't disturb the class, and when he gets out of high school he is still just a good kid. There is no demand in the labor market for just good kids except perhaps as garbage collectors; they need good kids there.

PROBLEMS OF LANGUAGE AND COMMUNICATION

I want to talk briefly about more specific things. As librarians, you all have probably heard that a Chicano doesn't speak good Spanish. You know, I was beginning to believe that. I taught Spanish for 11 years, and then I found out, thanks to some linguistic enlightenment, that the Spanish which the Hispanos and Mexicans speak is just as Castilian as that spoken in Castile, as far as structure is concerned. These children just need words to

express themselves. To say that one of these children doesn't know a subjunctive may be correct, but yet he is able to order his little sister and brother around in Spanish. Yes, the Spanish spoken in New Mexico today is as Castilian as that spoken in Castile.

What we are saying is that people need words. Words are more important than proper verbal structure, although both are needed of course. The problem stems from our educational system. The Anglos have learned the Castilian words in Spanish as a second language. When they ask some Hispano how to say certain words which he doesn't know, they say he doesn't know Spanish. All he really needs is experience with the language, with its structure.

The sin was committed by the Spanish teachers who tried to teach the Hispano the same way we teach an Anglo. But look at the irony of it all: The English teachers are teaching English as a first language, and the Spanish teachers are teaching Spanish as a second language. For the Mexican-American kids, it should be the other way around.

What does a Spanish native do with a Spanish student in his class? First thing, the teacher must establish his role by saying, "You know Spanish. All right, conjugate the verb 'hablo.'" The student is unable to respond because he doesn't know any more than a first grader would in English. Now we set him in his right place, you see, and the rest of the class knows that he is no better than the rest of them. He ought to be ten times better. Why shouldn't he be better?

In Albuquerque, as a great big favor to the Mexican kids, teachers give the Hispano a test and put him in second year Spanish, if he knows how to speak the language. There they begin to insult his ability, because the American kids have already learned to conjugate in the future tense. The Hispano doesn't even know how to conjugate in the present tense. He speaks Spanish, but he doesn't know how to conjugate verbs.

Not having command of either English or Spanish languages hinders the student in other ways. In 1934, a guy named George Sanchez found out that in New Mexico, the Spanish surnamed students were, by and large, "retarded" about two years when they were in the eighth grade. That was in 1934. In 1969, the State of New Mexico conducted a similar survey and found the Spanish surnamed students were still about two years behind the Anglo-educational level. So we're not talking idly. We are not picking out the exceptions. We are talking about large numbers which reflect a significant educational problem.

LACK OF HISTORICAL PERSPECTIVE

Another common denominator of the Hispano, especially in New Mexico, is his lack of an awareness of his historical background. His

ancestors did not come on the Mayflower. He does not know where they came from, so he can't stand up in an argument with an Anglo who knows his ancestry. Library books do not tell him about his ancestry.

We all know some of the history. We know that "In 1492, Columbus sailed the ocean blue." But do you know that in the next few years, the Spanish conquered Mexico and then for the next three hundred years, Mexicans were ruled by foreign forces who were quartered in their homes? Taxes also were imposed on them without representation. No, I'm not talking about the United States. I'm talking about Latin America.

In 1810, there was a little standard of the Virgin of Guadalupe flown by Hidalgo for which many American-Spaniards died. The bullets hurt just as much for the American-Spaniards as they did for the Americans who fought for the independence of the United States. There is very little difference between the two. But most Mexican-American people don't know this. This is what makes the Anglo and the Spanish-American equal. We both have the same amount of love for freedom, enough to die for it.

In the 1800s, the Southwest was a no-man's land. It was too far for Mexico to establish schools; Spain was even farther. The young United States was far away, so there was at least one generation which was born and died in the Southwest without schooling. Pride in one's past is passed on from father to son. But the chain was broken at that time, and many Mexican-Americans today don't have a valuable historical perspective. I am not saying all Mexican-Americans lack it, but by and large it is a common denominator of the Hispano in this area not to know much about his past. If he had read history, he would perhaps know something which could unite the Anglo and the Hispano.

I hate to see people celebrate the fifth of May, which has been a Mexican holiday since 1862. But the sixteenth of September to the Mexican is the same as the fourth of July to Americans. I don't want to dwell too long with history, but I do want to say that the thirteen stripes on the American flag represent the same thing that the Virgin of Guadalupe flag should represent to the Mexican people. The thirteen colonies united and fought to get rid of their oppressors from across the seas; under the standard of the Virgin of Guadalupe, Spanish-Americans fought to get rid of their oppressors from over the seas. This makes us equal.

EDUCATION FOR THE HISPANO

I don't want to talk about I.Q. tests, because they represent a bad situation. But another important common denominator for Hispanos is their difficult educational experiences. Someone did a study once and found out that if you gave a test to Spanish-speaking students in English, they had an average I.Q. of 86. If you gave the same test to them in Spanish, they had a 71 I.Q. But, you see, this indicates how statistics can be manipulated. It is

said that there is a different norm for a test in a foreign language. I submit to you that 71 was based on an English I.Q. norm, not a Spanish norm. If the same test were given throughout the United States the same way as they validated it the first time, the Spanish-speaking students would have gotten better than 71. Such aptitude measurements affect teacher attitudes. The teachers think that if a student scored low on the I.Q. examination, then he is a dummy.

BILINGUAL EDUCATION

Let me talk about bilingual education, but not as a remedy. Bilingual education is not a panacea which will solve all of our problems. More basically, bilingual education is another tool. It's just like a carpenter. If a carpenter needs to hammer a nail, he can't use a saw. If bilingual education is to be equated with a saw, we have to have a need for a saw. I'd like to propose to you some needs for bilingual education.

First of all, let's talk about what bilingual education is. Bilingual education is imparting knowledge in two languages, but not imparting knowledge only about the language. In other words, the fact that you teach Spanish in a junior high school does not mean that the school has a bilingual program. Bilingual education means that the school is imparting some part of the curriculum in a second language - how much, how often, when and why must be determined in each community, because all the communities are different.

Let me point to one place where I would recommend bilingual programs. If the parents or grandparents of the children who come to school for the first time speak Spanish in the home, we must be sure that the school is an extension of the home. A child must come and begin to learn as if he were home, so there is no shock. Imagine not speaking Spanish at the school! Is it an extension of the home? It is not; it doesn't even resemble it, because that's the place where nobody speaks Spanish.

The very minimum bilingual program would entail teaching something in Spanish in that first year simply to show the child that his parents speak a language that is worthwhile in communication. Have you any idea of what a complex we give our children by saying, "Don't throw rocks"; "Don't carry knives"; "Don't speak Spanish" -- they are all bad things, you see? After twelve years of telling him that the language which his parents and grandparents speak is bad, he is going to get an inferiority complex. Put Spanish in the schools, if for no other reason than to show him you respect the language of his ancestors and his home.

There are several successful experiments in bilingual programs being conducted in Florida for Anglos and Spanish-speaking children. The Spanish-speaking child takes his courses in Spanish and the Anglo's classes are in English. Then together they take both English as a foreign language and Spanish as a foreign language. The

results show that these classroom experiences are producing bilingual people.

The difference between Florida and the Southwest is that in Florida, the Spanish has status with the Cuban refugees. Those people believe that they want their children to learn Spanish because it's a language of commerce. The Spanish-speaking residents of Florida are not as poor as we are in the Southwest. Because they are well-to-do, middle-class people, the Anglos cooperate with them.

Somewhere between the ideal situation in Florida and this very minimum bilingual situation in the Southwest, there must be something we can do. The English community in the Southwest has convinced enough of the Hispanos that the Anglo doesn't want his children to be subjected to an experiment which would make him bilingual. This situation, compounded by the fact that some of the Spanish-speaking people consider Spanish inferior, makes it difficult to initiate bilingual education.

In almost every country of the world, there seems to be a value in bilingualism. The United States is the only country fighting to keep the security of one language, in spite of the large Indian and Spanish population.

Some Principles of Educational Theory

If you have read anything about the transfer of knowledge, you will know that it is easier to learn to write in Spanish than in English. It is also easier to learn to read in Spanish because of a near-phonetic spelling. When the principal asks his teachers how they are going to teach Hispanos English, if they are taught it in Spanish, he raises a good question. The answer is that it is the only way to teach them.

We have some cardinal ideas and principles of education which have always been accepted. One of the things we all teach our children is that "When in Rome, do as the Romans do." If there are people who speak English, you speak English. If people speak Spanish, you speak Spanish. The irony of it all is that when the Anglos came into the San Luis Valley and northern New Mexico, they brought "Rome" with them, and they imposed it on the inhabitants. They said, "Now you speak Roman."

Do you see the great irony of what we're doing? We are telling the children when they are with English-speaking people they should speak in English. They are told to protect the very thing that the Anglos didn't do when they came into the San Luis Valley and the Valley of the Rio Grande. The Anglos said, "This works for everybody but me; I bring Rome to you."

Another cardinal principle which we all know is that it doesn't matter how you dress a monkey, he is still a monkey. It doesn't matter how hard I try here to speak without an accent, I'm still

a Mexican. You're never going to buy it in the melting pot. We will always be different. The thing that Anglos must do is somehow accept the Mexican-American as different and, perhaps, not spend so much time teaching him how to speak English correctly, especially if the teacher doesn't know why the child makes mistakes.

Take, for example, the child who says, "Look at all the ships." The teacher says, "Not 'ship', say, 'sheep.'" Then the child goes home, and he is confronted with, "They're selling cheap at the store or is it sheep?" Unless a teacher knows that, in the Spanish language, the difference between a "ch" and a "sh" does not carry a meaningful difference, the teacher just spins her wheels. If teachers don't know contrasted analysis, they can't teach it.

Responding to Community Needs

Bilingual education requires an understanding of two things before a program can be implemented. First, what do the children know when they come to school; and what don't they know? Secondly, what do you want them to know at what age or at what grade level? The bilingual educational plans really fail here. We're putting in bilingual programs all over the nation without knowing where we are going. It's a terrible crime to do this to children, to put them in a program without knowing exactly what you want them to be like when they get through.

The important thing to remember is that the communities must take the leadership in directing bilingual programs. The programs must fit the communities, although I know there are some communities up here which will never buy it.

Perhaps if the teachers don't do it, the librarian can give the Hispanos literacy skills. With all the technical knowledge that we have here in the United States, it is possible to do something. If you are going to teach a child to write a word, you better know what the word means, because if you are trying to teach him the meaning of the word and how to write it, you're trying to teach him two things at once. That's a violation of all the cardinal principles we've all talked about in elementary schools where you take the child step by step. If he is only going to speak Spanish, and you're going to teach him how to write, you better only teach him how to write Spanish. Or you can first teach him how to speak English, and then how to write it. But to jumble the process and teach him a word's meaning and correct spelling there will be a big confusion. Once he knows how to use the word, then you can teach him how to write it. Oral English programs are hard to come by, but there should be some books or materials available for proper teaching.

Librarians and Bilingual Education

Let me speak very briefly on something that may have some implications for you. As you may know, most college professors are theoretical but will not focus on the practical implications

of education. With them, education is a game which is strictly mental. Take their exams. They may cite a very long, intricate sentence and leave a little blank for the student to fill in, because if you were listening in class you would know exactly what to put in there. This is the game the college professor likes to play. Many of the children, especially Spanish-speaking, need to say the whole sentence, not just one word.

Oral English is almost an insult to the college professor. Look at your libraries. Now we develop a "resources center"' we don't call it a library any more; the resource center is a multi-media center, which is still quiet in there. You can still hear a pin drop. You have a listening station in there, to listen to Shakespeare or anything else someone wants to hear. But no one should speak in the resources center, because it must be quiet in there. I submit to you that you don't learn to speak until you speak. And that somehow our school systems and your libraries will have to find some noisy areas. I think you are going to have to get away from the nice, quiet, funeral-home-like atmosphere that you've created in your library.

I hate to go into libraries, and when I'm working on my Ph.D. that's a big problem. There is something about libraries that is just too neat for me and, perhaps, for many other people. I'm suggesting that you follow some of the techniques Sears Roebuck has followed in the Southwest, because if Sears Roebuck is in a community that has ten percent Mexican-American trade, Sears has ten percent Mexican-American customers. So does Woolworth; so does Safeway.

If you want more than ten percent, then you have to cater to the Mexican-American people especially. I'm not necessarily suggesting that you cater to them specially, just cater to your public. In your library, you're depending on the teachers sending the kids to you. You can't run a business that way. See what I mean? You have to merchandise your products. You're going to have to merchandise until you have people walking in the door who represent the community. Until this happens to your library, you have failed, even though you say, "I keep an open-door policy." They do at the police station, too.

Perhaps you could go to the radio stations to talk with the Mexican program staff. They might let you have some spot announcements because they are a public service agency. You could get them to play three lines of the Martin Fierro over the radio and say, "That is from the record that has just been put into the Spanish section of our record library." Make it available to all who speak Spanish.

On TV perhaps there is a tiny spot for similar announcements. You can say, "We just received a collection of language books in Spanish, and we invite the audience to come to use them." The way to reach kids is through their parents and vice versa. If the parents start coming to your library, the kids in school will go up to their library.

If you want to effectively extend your services to the Hispano community, you must reach the Spanish people who can't even read English. If they could come and see books on display, they could shop like they do at Safeway. If they like a book they might pick it up and check it out. But if you put all the books in the stacks, they will never find one that may be in Spanish, especially if you've got only 500 Spanish books out of a collection of 20,000. If you display them, you can merchandise them. Librarians need not be any different from Sears.

You know the word "fine" has quietly kept more people out of your libraries than anything else. I'm not suggesting that you take a rare volume, and you put it some place where it may be stolen. Volumes that are easily replaceable can well be put out where people can handle them. When you try to recover them, don't write anybody a nasty letter telling him he'll be fined 84¢ if he keeps the book over a week. I think it would be more appropriate to send a letter saying, "It's been a long time since you had the book, and we now have some new ones that you might be interested in."

Be just like Sears. Bring people in to buy one thing, and, invariably, they buy other things, too, since they are also offered to them. When people come in your library to listen to that record that was spotted on the radio, maybe they'll see a book that's interesting.

You're going to have to reach out to people at several levels because people are different. Remember, an open-door policy is only an open-door policy if people come through the door. If they don't come through the door, even though you call it an open-door policy, it is not.

There are so many ways that libraries can extend their services to the community. I ask you please to reach out into that community, into the Hispano culture, and help us educate our children. The only other solution is for us to accept an inferior role to the Anglos, a role we should no longer have to bear.

HUMAN RELATIONS AND THE LIBRARY

Manuel Carrillo, Director
Youth Community Relations
Colorado State Department of Education

Throughout this conference, I don't know if you really understood how dreary the prospect is for the Mexican-American. I don't know it you have internalized how miserable the situation is, particularly in the Southwest.

I can speak fairly objectively about the Mexican-American problems, because I grew up around Chicago, and I have seen the big city ghettoization. I have seen the rural ghettoization and the ghettoization or barrio life of the Southwest.

Let me touch upon some things that maybe will give you some idea of how bad the situation is for us in Colorado where I lived for the past 25 years. What I say may make you defensive about your weaknesses and the weaknesses of the social system.

None of us like to have our weaknesses tampered with: that is a psychological millstone. But if we look at the criticisms with an open mind and take them as they are intended, we can experience some kind of internalization of what is happening to the Mexican-American.

You get people to do things for you in two ways: by force or by persuasion. I once heard someone say that if you are going to hold a gun to a man's head, you had better do one of two things -- pull the trigger or be prepared to hold it there for a long time. That is what force is today.

On the other hand, persuasion requires an open mind. It requires that we not be defensive about what is being said. Whatever indictments are being hurled at us and the degree to which we react defensively correlates very highly with the degree of guilt which we feel.

Some of the things I want to say are indictments. They are indictments about the whole educational process in this country and the sub-groups, counselors, and librarians. All these groups share in the blame which leads us to the dreary statistics which we attach to the Mexican-American.

THE MEXICAN-AMERICAN IN COLORADO

In the state of Colorado, the Mexican-American is overly represented on every negative criteria which one can use. For instance, at the Colorado Boys' School in Golden, 53 percent of the young boys are Mexican-Americans. The youngest one that I have encountered was ten years old; he was already on pot, and

he could already drink well. He became incorrigible at ten years old!

In the state reformatory at Buena Vista, 44 percent of the inmates are of Mexican-American descent. At the penitentiary in Canyon City, 34 percent of the inmates there are Mexican-Americans. And the recidivist rate is about 68 percent Mexican-American.

Somewhere along the line society has failed these people, and they have been turned off from every establishment position and every establishment institution. We blame them when, really, the fault is with society.

REVEALING STATISTICS ABOUT EDUCATIONAL OPPORTUNITIES

Some figures about our participation in higher education might be enlightening to you. The Colorado Civil Rights Commission conducted a survey which showed that only three percent of the college population in Colorado today is Mexican-American. The Mexican-American comprises about 12 percent of the population in Colorado.

I did a recent study myself of the number of graduates from private institutions, four-year state schools, the universities, the small state schools, and the junior colleges. In the calendar year, 1968, 10,000 degrees were awarded, ranging from Associate of Arts up to the Ph.D. I went through the commencement program of every school identifying the Spanish surnames. Of those 10,000 degrees, only 300 of them went to Mexican-Americans. There were only two Spanish surnamed Ph.D.'s -- one was from Argentina and one was from Chile, both were engineers. There were a few master's degrees, and the rest were B.A.'s and Associate of Arts degrees.

The large state schools are doing the poorest job in helping the Mexican-American to participate in higher education. Among them are the Colorado State University, with a population of about 15,000; University of Colorado, with a population of 20,000; the University of Northern Colorado, 10,000. Each of these state-supported schools graduated less than one percent Mexican-Americans. The average across the state was three percent.

The private institutions, strangely enough, such as the University of Denver, Colorado College, Temple Buell, and Loretto Heights, were right at the state average of three percent. If you know how high the tuitions are at these schools, it is amazing. At the University of Denver, tuition alone is about $3,000 a year. Yet the private schools graduated more Mexican-Americans than did state schools.

The job of junior colleges is to help students who cannot get help at a large state university, in either terminal programs or transfer programs. These junior colleges graduated seven percent Mexican-Americans with an Associate of Arts degree. In places such

as Pueblo or Trinidad with about 24 percent Mexican-American population, the seven percent figure doesn't speak very well for them.

Somehow the students are either not getting through high school, or while they are in high school, they are not being encouraged to continue into higher education.

RETENTION RATE LOW FOR MEXICAN-AMERICANS

For the city of Denver, Mexican-Americans represent 25 percent of the elementary school population. The representation declines to 19 percent at the junior high level, and further declines to 11 percent at the high school level. Figures are really startling when you consider that North High, West High, and Manual High have up to one-third Mexican-American population in their schools. These students are dropping out like flies. Somewhere along the line, the system is failing them. If you don't believe me, listen to the activist, militant students at our universities.

You must look at it very bluntly. The system is racist. The people in it are racists, but when we don't educate them to understand other cultures maybe that is the only philosophy they learn to live with.

The Mexican-American in Colorado is represented, over represented, wherever there is poor housing. As a matter of fact, the Colorado State Department of Education conducted a drop-out study last year, and while we were working on an integration project, we used the census tracts. These census tracts indicate the substandard housing, the kind of plumbing, the age of the neighborhood, and absentee ownership information. By comparing the census tracts in Denver public schools, it is evident that the students living in high drop-out areas perform three to four grades below level on I.Q. tests and on achievement tests where the drop-out rate is the highest, one also find the poorest housing, the highest truancy rates, the highest crime rates, the highest delinquency rates, the lowest levels of income, and the most severe health problems. Strangely enough, this is also where the Mexican-American lives.

We that lived through the depression can remember many people living in squalor. The thing that the students and activists are telling us today is that, even with the high Gross National Product, there are many Mexican-Americans who are still living in that squalor. This is true, even though we boast daily to the world of the American technology and the most advanced civilization the world has ever known. Yet forty years after the depression, the conditions are little different for many Mexican-Americans.

The Mexican-American hears that you don't care about him and that you are not going to do anything to help. Unless he does something with the only alternative you have left him, he is going to become militant. If mediating, conciliating, and negotiating all fail, the students can organize and march on the collegiate halls.

THE LIBRARY AS AN EDUCATIONAL TOOL

During this workshop, we have talked about the library. When I started teaching, I was responsible for group guidance classes. We used to have a library unit with a 64-page booklet which explained the history of the Gutenberg printing press, the usage of the reader's guide, the thesaurus, and the gazetteer -- all of those really meaningful things that students need to know in order to use the library.

It occurred to me after a year that the only students who were really learning anything were those who had had some kind of exposure to reading material at home. They could see some sense in understanding that the reader's guide has numbers; there was a volume, code, and page number.

The students who could use the card catalogue or reference books had some answers. Number one, they knew what they were going to use the information for, because these students had some previous experience with reading and had been encouraged to read at home. There were magazines on the coffee tables in their living rooms and books on their bookshelves. "Los Chicanitos" have not experienced that, nor have any of the other disadvantaged minorities.

It occurred to me that learning to use the library was like learning any other skill. It becomes a tool, and the tool is only useful if you are required to use it or if it becomes a part of your trade. For the students who were not going to go on to college, there was no sense in going through all that business to be able to find something. They were content if someone suggested to them that this was something they should read.

Take a look at the magazines that are indexed in the Reader's Guide. How meaningful are those to the typical high school student? I never saw Sports Illustrated in there. I never saw the adventure magazines of Boy's Life in the high school libraries. Yet kids who are younger should be reading those publications. The whole thing should be reviewed as to what kinds of magazines are indexed and maintained in the library.

Manuel Carrillo delivers the closing speech of the workshop

In a typical school library, most of the vocational files have not been used, if, in fact, the library even has any files. Many vocational publications have copyright dates maybe 20 years old. If anything has changed in that time span, it has been the world of work and of occupations. If a student picks up one of those monographs, the old information gives him wrong slants and unreliable information.

Many of the things that go on in the library are mechanical. When I was a young student, I could go to my librarian and ask her who the publisher was, when the book had been received, how many pages it had, what the bunch of coded numbers meant. That is meaningful for librarians but not for kids. Yes, the library operates very nicely. But it is a very sterile institution.

PERSONALITY OF THE LIBRARY

Libraries have personalities. What kind of personality does your library have? Does it reflect your personality? Next time you have a little time, think about who comes to use the library, because some of your personality is reflected in the people who use the library. The kind of acceptance that it has in the community will reflect some of your personality.

Part of your personality is evident in your bulletin boards. You do a good job on the bulletin boards. I can walk in the library as a complete stranger and know what season it is. In the autumn the bulletin boards are decorated with colorful leaves falling down. On special days, you know whose birthday it is just by a profile. I know Washington and Lincoln. I can see them right now, can't you?

Did you ever put up a display for the Mexican-American child to look at for the sixteenth of September? Does anybody in your school know that you have a book about Coronado, or that there is a history of Hidalgo, or that there is a Juarez anyplace? This should be part of the cultural mechanics of the library. Why isn't it?

North High School in Denver has a student body of about one-third Mexican-Americans. Last year they celebrated a whole week called "Fiesta Week." The social studies department did a program on the Mexican-American. The art classes studied Mexican art, and students painted appropriate pictures which they put up on the walls in the teachers' lounge. The music was all Spanish. That week everything was Spanish. And at the end of the week, some of the parents, who refused to have the dinners catered, worked 14 hours at the school making tortillas. They had a complete Mexican meal. The school board was there; the superintendent of schools was there.

Some of the talented Mexican-American students played mariachis. The last night of the "Fiesta Week" there was a dance in the high school gym.

LIBRARIANS AS CATALYSTS FOR EDUCATIONAL CONCERN

The library could be a tremendous resource during programs such as this. You school librarians could even indirectly force your school to become more aware of the Mexican-American. Make a bibliography on what you have on the Mexican-American and stick one in each history teacher's mailbox. Channel whatever information you have on Mexican-American art or music in your library to the appropriate person. Become aware of the holidays, become aware of what some of the culture is. You can be a leader in your building to implement an awareness of this unique cultural group. It will enrich your life because you will have some credibility for your services.

In the library, you have at your command all of the facilities to enable a student to fulfill his daydreams of traveling, to know great people, to know about great events, to become proud of himself. If he is not taking advantage of what you offer in the library, I think you are failing him.

Please don't blame your principal. Please don't blame your superintendent. Please don't blame the community. Don't blame those students because they don't come with eagerness and vigor to use your library. You are the connector. You are the one who has the greatest influence on that student and his use of the library.

If students are not using it, don't be defensive. Ask them what they might like to see in that library within the limits of the budget and within the limitation of propriety.

THE LIBRARY AND PUBLIC RELATIONS

From the human relations standpoint, the most important person in that library, next to the youngster who should avail himself of the service, is you. How you treat that youngster when he comes in is critical. If you insult a Mexican-American person who cannot speak English, he would probably never come back again. You have to be very gentle to Mexican-American people who are very sensitive people. Please understand, that is how they are. They would like a just treatment, not brash, not impatient, not condescending, not patronizing. Otherwise, they will not come back to use your facilities.

How do you treat the Mexican-American? How do you treat a youngster in your library?

Whatever you expect of people, they usually will do. If you believe that the youngsters coming to your library are not good readers, that they will abuse property, that they will not pay

their fines, probably they will do some of those things.

I remember when I was a child, I had a book that was three weeks late. The fine was to be 70 cents so I kept the book. It worked out quite well because at the end of the year, the library took the book off its inventory as a loss, and nobody got charged anything.

I think we ought to take a long look at this business of fines. What does a fine do to prevent children from coming to the library or from losing a book? If you are up tight about the loss of books, have you ever checked at the end of the year to find out how much money you lose by losing books? I think librarians probably spend more time bookkeeping than the actual cost for replacing those books.

If your library is alive, if you are a warm person, if you really take an interest in the student and help him when he asks for help and do not turn him away by a glance, or by an attitude, he will come back.

Students need to be taught that there is fun and adventure in books. They need to be taught the skills to use the library. The parents need to understand that the library is a worthwhile place to spend time.

Do parents ever use your school library? Unfortunately, many school libraries close when the bell rings. One of the things I would like to see would be school libraries opened at night. I would like to see cross-referencing between the public library and the school library to utilize the books better and make money go further. I would like to see less duplication of books and magazines.

Do me a favor. Go back to your school or public libraries and you see what you can do right away to encourage young Mexican-Americans to come use your library. If they are having trouble reading, then jump on the English teachers. Tell them to do a better job teaching reading. It may not improve your professional relationship, but it is important that children be taught to read. In turn, they can make your job meaningful and give some credibility to your existence.

EDUCATIONAL PATTERNS REQUIRING CHANGE

One last thing: Remember that the Mexican-American has never had the financial muscle, the political know-how, nor the social mobility which was part of the formation of all of the institutions of this country. He has had no voice in government. He was not allowed to register to vote because all the machinations of elections were carried on in a language foreign to him.

It is not the Mexican-American's fault that he is in the state of affairs that exists today. I submit that it is the

"majoritorian's" fault. It is the "majoritorians" who control the power in this country. It is the "majoritorians" who decide the criteria for high school and college graduation. They decide how the school is going to be run, who is going to be the principal, who is going to be on the school board.

The minority, the Mexican-American, is asking you of the power structure to help him, because you are the ones who have the financial muscle, the political know-how, and the social mobility.

Listen to what you hear every day. The Mexican-Americans are saying to you that there are many injustices placed on them. Please help to do something about it, because if you don't, you leave them no alternative. That is all the Mexican-American wants, believe me. He wants some alternatives, some choices as to where he can go, where he can be employed, where he can go to school, where he can live.

You as the power structure, as the power people, need to be the ones who take leadership to remedy the problems. You are the people who can make the changes because you can vote, because you own real estate, because you know the people in power. The mayor is your neighbor; the councilman and you play golf together. You are the ones who can make the change.

If we look at the numbers of the Mexican-Americans against the "majoritorians," we are weak. Alone, we cannot implement the vast changes which are needed. It is going to be tough, and it is going to be long, perhaps. But please, please, please help us put our children through school, and then maybe we can help solve our own problems.

SUMMARY OF SESSIONS

The workshop program format incorporated a variety of training techniques to provide a broad overview of the status of the Hispano in the Southwest.

- An effective reverse role-playing skit satirized the language barrier Mexican-Americans face in using libraries.

- Two films provided the librarian participants with an Hispano historical and cultural frame of reference. Those films were: I am Joaquin, and The Invisible Minority.

- A slide presentation, developed and presented by B. Alan Kite, Curator of Ethnology at the Museum of New Mexico in Santa Fe, highlighted commonalities among Anglos, Mexican-Americans, and Indians in the Southwest.

- Special tours arranged by the New Mexico State Library enabled participants to view bilingual programs at the Western States Small Schools Project at Pecos and to visit libraries in Santa Fe which have Hispano-oriented programs and book collections.

- Educational Resources Information Centers (ERIC) representative, Mrs. Betty Rose Rios, discussed new methods of transmitting information and materials to consumers through the use of low-cost, portable micro-film readers. ERIC has compiled an impressive collection of materials on the Hispano which is available to libraries through its information services.

Another broadening aspect of the workshop was a round-table discussion entitled: "Hispano Community Views the Library." Participants included representatives from Santa Fe and Albuquerque, both students and citizens. They included:

Mrs. Sam Gallegos, Adult Education Advisory Board, Santa Fe
Arthur Garcia, Principal, Acequia Madre Elementary School, Santa Fe
Joe B. Gonzales, Supervisor Correctional Programs, The Penitentiary of New Mexico, Santa Fe
B. Alan Kite, Curator of Ethnology, Museum of New Mexico, Santa Fe
Mrs. Petrita Lara, Public Services Department, New Mexico State Library, Santa Fe
Manny Romero, student, Santa Fe High School, Santa Fe
George Quintana, Books for the Blind and Physically Handicapped, New Mexico State Library, Santa Fe

Mrs. George Segura, Trustee, Santa Fe Public Library
Jo Ann Tapia Voltura, UMAS student, University of New Mexico, Albuquerque

Tom Trujillo, Director of Adult Basic Education, New Mexico Department of Education, served as moderator.

Members of the panel discussed the importance of increasing the Hispano's access to educational opportunity. Once the Hispanos are provided with adequate educations, this segment of society will have a chance for better employment. However, if the educational experiences are to be worthwhile, they must be relevant to the life styles of these people. To break the cycle of poverty, it is important to teach them cultural pride and saleable skills.

The panelists stated that relevance must not only relate to educational content, but also to the language barrier. For too long, schools have been unable to cope with the language and cultural assets of the Spanish-speaking youngster.

Teachers and librarians must take a leadership role in advancing bilingual programming and providing guidance toward educational opportunity. The familiar phrase, "an opportunity unrecognized is an opportunity unrealized," can commonly be applied to the dilemma of many Hispanos. The panelists concurred that library service can be a potent means of bridging this informational and educational chasm.

MAJOR IDEAS

A significant component of any workshop is the discussion by participants regarding issues and solutions. During the Hispano Library Services Workshop, many ideas emerged on how the library can best respond to the needs of the Hispano community. These action-oriented suggestions can be summarized as follows:

COMMUNITY INVOLVEMENT

To be effective and respond to community needs, every library should give the groups it wants to serve more means of influence in the library's policies. Patrons should participate in workshops, be selected to membership on boards of trustees, serve as volunteers and library aides.

Community involvement in the selection of materials can be an important factor in attracting library users. Films, magazines, records, comic books, and story hours offered in Spanish can complement normal library book collections. Representatives of the community serving on advisory boards should be involved in selecting appropriate materials.

Colorado participants discuss statewide planning to improve Hispano library services. New Mexico and Arizona participants worked in similar planning sessions.

SELECTION OF MATERIALS AND PROGRAMS

Proper selection of materials can transform a stereotyped library into a cultural media center. This would be extremely effective in the Southwest where libraries could incorporate an emphasis on the Spanish culture. As alluded to by the speakers, the library could improve the self-image of the Hispano by changing the attitudes of Anglos. Collections should include

not only materials with which the Hispano can relate, but also materials for use by Anglos. Films, books, records should stress the true unslanted history and culture of all the Southwest.

Patrons can assist in the selection and preparation of materials, particularly in developing displays and story hours.

The need for bilingual text books and reading materials is essential. Special bilingual card catalogues should be developed to assist patrons in finding materials.

A strong evaluation team of Hispanos should assess the effectiveness and appropriateness of the materials used in the library. The team can establish criteria for evaluating such materials in the future.

BILINGUAL PROGRAM PLANNING

Librarians can serve as instruments through which bilingual programs might be established. Leaders from the Hispano community, teachers, parents, religious leaders, and librarians can plan together to meet bilingual and bicultural needs. Recruitment of Hispanos into teaching and library positions would augment program planning and implementation.

Exhibiting the frustration of the language barrier between Anglos and Hispanos are New Mexico librarians, Luisa Gignac and Bill Farrington, in a reverse role-playing skit at the workshop.

IN-SERVICE TRAINING

Staff attitudes and training can be key factors in the success of Hispano-oriented library services. In-service programs on the culture and values of this segment of society should become an integral part of library administration.

One aspect of the familiarization with the locale and the people should be through extension services. Librarians should go out into the Hispano community taking materials to the patrons and talking with them about their informational and educational needs.

Until the librarians become more receptive to the needs of the Hispano community, libraries throughout the Southwest will be unable to adequately perform their essential function: service.

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